

CHARACTER OF A Low-Church-Man :

Drawn in an

ANSWER

To the

True Character of a Church-man :

Shewing the False Pretences to That Name.

Humbly Offer'd to all Electors of PARLIAMENT
and CONVOCATION.

The Third Edition.

*We have found This Man a Pestilent Fellow, and a Mover of
Sedition, and a Ring-Leader of the Sect of the Separatists :
Who also hath gone about to Prophane the Temple.*

Acts XXIV. 5, 6.

*God Deliver Us from Such Church-men, and the Church
from the Scandal of such Pretenders.*

True Char. of a Ch. Man, §. 3.

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The CHARACTER of a *Low-Church-Man*.

IT cannot but be visible to every Man, considering the present juncture of Affairs, how highly it concerns the Nation, to shew their utmost Prudence and Caution in the Election of such Members, that have both Capacity to know, and Will and Steadiness to pursue the true Interest of the Government and Country, so as to settle Both upon an unshaken Bottom and Foundation. The all Consequences that have attended Corruption in Elections, are a sufficient Argument to awaken the Sense of the People, who have, for so many Years *Bought* and *Sold* themselves into the Hands of a mercenary Prostitute, and complying Ministry, who had inevitably ruin'd both Church and State, had not the inimitable Conduct, Vigilance and Resolution of the last Parliament, and the nice Penetration, Learning and Fidelity of the *Lower House of Convocation*, interpos'd for the Preservation of Both. The scandalous Methods that have been taken by this Party, the sworn Enemies of our Constitution, to bribe and corrupt this present Election, upon which its Welfare so entirely depends, and the Prevention of all that Train of Mischiefs they have laid, is too open an Indication of their Designs, not to alarm every Honest and *True English-Man*, to endeavour what lies in his power to contribute towards the Detection of their Villany, in the Choice of such Persons as shall be ready, not only to do the Nation Right and Justice in the Discovery of this *Mystery of Iniquity*, but to bring the *Authors* of it to that Punishment they have so long deserv'd, and the Publick so justly demanded. Now to keep out such Members, who in the *Last Parliament* honourably signaliz'd their good Intentions in this Matter, from pursuing and accomplishing the same in *This*, all the indirect Practices have been taken, that either the fear of danger in those Men, or the hopes of settling and enlarging their unjust Power and ill-gotten Revenues, could contrive or inspire. To promote this Design, their *Mint of Scandal* has been indefatigably ply'd, and every corner of the Kingdom fill'd with some malicious Libel, as False as Infamous, to traduce all the honest and most considerable part of the Nation, who having too good Estates to be *Brib'd*, or too much Honour to be Corrupted, were resolv'd to assert the Right and Liberty of their Country, against all the Oppression, Avarice and Usurpation of these destructive Invaders. No Man's Character was secure from those infinite Lies and Lampoons, which were dealt about with no Distinction, unless it were to those Persons who were the most unworthy Object of their Slanders. To work whom out of that venerable Estimation and just Value which they had gain'd in their Countries, for the Services they had done, they were represented as Men disaffected to the Government, *Brib'd* into the *French Interest*, and as sour, discontented and malignant *Jacobites*, who were ready when Occasion offer'd its self, to make good those Characters in the Subversion

of the Constitution. Thus they cast a Mist upon the Eyes of the Nation more dextrously to pick their Pockets, and make themselves the Instruments of their own Ruin. But this *Popular Cause* being by the Providence of God blown over, with the *Government* that supported it, another Game must be play'd. Her Majesty succeeding so opportunely to the Throne, and so heartily declaring her Inclinations and Principles, in Favour and Defence of the Church, the only way to prevent Her good Designs, was to give such a false and malicious Representation of its True Members, as might at the same time poison the Country with wrong Notions, and make them jealous of those Persons, who are as well its Truest Ornament, as the only Support of its Establishment. This was the main End and Purport of this Pamphlet here answer'd, a Paper which 'tis hard to judge, whether it contains more Malice or Falshood, less Wit or Argument. Yet such as 'tis, it was thought of that Service to the Party, that it was industriously dispers'd throughout the whole Kingdom, and has met with too many credulous and injudicious People, who having not Reason to discern its Intendency, have suffer'd themselves to be impos'd upon with Cant and Harangue. Tho' the Design of it was in general against the whole Body of the Church Party, to exclude them out of the *Present Election*, and the Favour of their Country, yet as some particular Strokes point out their Object, so was it peculiarly level'd, as a *Personal Brand* on that worthy Gentleman Sir John Parkinson, whose greatest Enemy is suppos'd to be its Author, and who by his high Station and Office in the Church, one would have thought had been oblig'd not to have cast such an Unchristian Abuse, and such a notoriously False and Scandalous Libel upon so eminent a Patriot and Defender of it. Yet he has appear'd so open and barefac'd in it, that this Lampoon was dispers'd by his own Son, and his Officers the Apparitors throughout the County of Worcester (and which was both a Rebuke and Contradiction to it) with the *Queen's Proclamation against Immorality*, to every Minister or Church-warden in the Diocese. How *This Honourable Gentleman* came to be Obnoxious to so much Spight and Malice, shall be reveal'd in its proper Place, wherein his Character is more immediately struck at. What sinister Practices have been carry'd on to keep him out of the Representation of *This County*, to which He and his Whole Family have been such a *Successive Honour*, is too well known to be recited here. But however it may be observ'd, that a certain *Great Man*, in his Visitation at Worcester, told his Reverend Brother, whose joint Endeavours in this Matter have been too apparent not to distinguish him, *That though the Zeal of the Lord of Hosts had not Eaten Him up, yet it had sorely Bit Him*: which Reflection some thought a little too severe upon one that had done very well for a Prelate of his Years, who by that time he comes to his *Diocesan's Age*, if he makes the like Progress, may not only be *Fit*, but like him *Run Mad too with Prophecy and Enthusiasm*.

But

but to leave these Gentlemen very Hot in the Election, and
serving with their Clergy, to seduce them against their Promises,
Protestations, and Interest, to give their Votes to such as they
know to be the professed Enemies both of their Church and Re-
ligion, let Us come to consider *Their Character*: Turn the Ta-
bles, and see how justly it may be Retorted upon them.

And now a Man cannot but wonder at the strange Impudence
of this Author, who in the very Beginning enters upon an In-
vective against that Practice, which this very Paper is so noto-
rious an Instance and Example of. But always the Cant of a
Whore is upon Chastity and Modesty, more effectually to blind
and catch her Cully. Here we are told of the Power and Mischief of
Party Names, that are so apt to Deceive Us into false Opinions of Men;
when they are either ignorantly or designedly apply'd to wrong Persons,
and what controlling Influence they have had in Publick Elections. To
what Party of People this vile Practice justly belongs let the
World judge, and the Sufferings of this Nation decide. But one
would have little expected to find the Character of a Church-man
rank'd among these odious and distinguishing Appellations, and
represented by any one pretending to bear it, as only a *Party-Name*,
as an insidious Sound, and ensnaring Title, that carried nothing in
it but *Atheism* and *Infidelity*, *Hypocrisy* and *Malice*, *Vice* and *Irreligion*,
Sedition, *Disloyalty* and *Rebellion*, *Dissent* and *Superstition*; and, in
a word, *Republicanism* and *Fanaticism*. A Man that understands the
Sense of the Word, and knows the Persons it has been always just-
ly apply'd to, by the universal Consent of the Nation, cannot but
wonder how any one could be so ignorant as to appropriate it, or
so villainous as to Design to couch such a vile Heap of Inconsisten-
cies, under a Term that is a profess'd Contradiction to every one
of 'em. But this Author's Wit and Reason are both of a piece, and
his Logick and Prophecy equally infallible. He ought to have confi-
der'd this to be a very high Charge and heinous Accusation, and
to have been well assur'd, both of the Person and Character, before
he presum'd to fix his odious Imputation upon either. Especially
since He tells Us, that 'tis Sufficient to Unqualify any Man to serve
God, his King, or his Country in Church and State, or to bear any Pub-
lick Office or Trust in either. Here truly the Design is laid open, and
this Brand and Mark set upon some Men to exclude 'em out of
that Government, which this Party has so basely Usurp'd and
Abus'd, and which they know others of true Principles, that have
either a real Love for their Church or Country, would endeavour
to redress and relieve. Which is one of the greatest Objections he
has against this Honourable Gentleman, Sir John Packington.
More effectually to expose these Persons to the ill Will and Malice
of the Multitude, they are stigmatiz'd with the distinguishing
Character of *High-Church-Men*, and set out as the Object of all the
Insolence and Affront that Malice, join'd with Power, cou'd pass
upon them. Whilst they Sanctify and Consecrate those of the *Diffe-*
rent Principle, with the Fashionable and Endearing Name of *Low-*
Church-Men, endeavouring by the Abuse of the Name, utterly to

wrong and scandalous Notions of it. It is impossible that either its Religion or Constitution should be kept up from falling, when those that are its *Supporters* prove its worth *Prophets* and *Underminers*. To undeceive these who have been misled in this Matter, and to vindicate the Church and its *True Sons* from this unreasonable Calumny, let us see which Side can lay the *fairest Claim* to her Character, which has the clearest Right to it, can best Answer, and most Honour that Name. To follow the Method our Author has prescribed, we will put the Issue of the Trial on the Examination of these Six Heads. 1. As to Faith and Principles. 2. As to the Communion of the Church. 3. As to Life and Conversation. 4. As to Loyalty and Obedience to the Civil Government. 5. As to Conformity to the Ecclesiastical Government and Discipline. 6. As to Steadiness and Uniformity in all Times, Governments and Circumstances. And first, As to Faith and Principles. Here we meet with a mighty Discovery, that a *True Church-man* ought to be a *Christian*. As if 'twere possible to separate those Terms, and it was not as much Sense to affirm a Man might be a *Christian* and of no Church, as that he can be a *Church-man* and not profess the Principles of Christianity. We must certainly expect wonderful Demonstration to follow, when such *Oracular* Sentences lead the way. But Error is of that fruitful Nature, that having committed one Blunder, he cou'd not chuse but make another *Bull*, to keep it in Countenance. We are therefore told upon his Division of the Church, that the other part of it consists of *Atheists* and *Infidels*, which besides the uncharitable and unjustifiable Supposition, were it True, makes them no longer a Part or Branch of the Church: so that here is a *Division into One*. This Piece of Spiritual Pride of distinguishing Men by their Sanctity, and casting Villainous Names upon Others, under the Pharisaical Pretence and *Form of Godliness*, is one of those pious Doctrines and Policies the *Low-Church Party* have learnt of their Dear Friends and Brethren the *Puriticks*; and to make them all of a Piece, and as agreeable in their Language as they are in their Practice. We find 'em here Borrowing their Old *Cant*, and reviling their Neighbours in the Solemn Dialect of *XLI*. that they are *The Synagogue of Satan*, and no *Great Believers in God and Jesus Christ*; that they are *Blasphemers and Ridiculers of the Scripture*, &c. Certainly the Church of England never taught her *Sons* to use this unmannerly and reproachful Stile, in which they as much shew their Breeding, as their Sense and Religion. But to enter into the Merits of the Cause, and to see where this Character is to be plac'd. It may not only be affirm'd, that those that call themselves *Low-Church-men* are not, but that by their very Principles they are oblig'd not to be *Christians*. For a Man that is of no Religion can never pretend to that Name. And he that is of *All Religions* is really of no Religion. Now to cloak this Impiety, they stile themselves in *Indefinite Terms*, *Protestants at large*; that is, of all Religions be-

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He is the *People*, which they will not allow to be such, and so he is
Universal, *Indifferent*, *Comprehensive* and *Indifferent* to every Sect and
Party, but that of the *True* *Establish'd* *Church*, they run into the
common Herd, and are *Deists*, *Socinians*, *Quakers*, *Anabaptists* or
Independents, *Turks* or *Jews* upon Occasion, take all to be equally
Orthodox, as it suits best with their Interest: and espouse the
Principles of any, that are most likely to be Serviceable to their
Secular Designs. To carry on which, they can find Nine and
Thirty Senses to every one of the Nine and Thirty Articles, and
yet all equally True and Consistent; and tho' never so Destructive
and Repugnant to each other, yet they can subscribe 'em all with a
Comprehensive Faith, and *General Belief*, as so many Fundamental
Tenets and Amicable Opinions. With what Impudence can these
Men call this *Medy of Contradiction* the Faith and Doctrine of
the Church of England, or pretend to be Partakers in that *Sacred*
Depositarum, which they so manifestly endeavour to destroy and an-
nihilate? With what Conscience can they fall foul on others as
Moderate Believers, who have not the least Shadow of any Belief?
Were the *High-Church Party* such as they represent, yet even in
this Allowance they must grant them the Superiority and Prefe-
rence. Who can with Patience hear such *Ambodexters* object the
Ridiculing of Religion, and the *Scriptures*, and *Blaspheming God*,
who so openly derive a Contempt, Mock and Affront upon 'em
all, and Establish nothing, by their sordid Compliance, but A-
theism and Infidelity in the World? Can any one Believe the
Word of God, that thus Distorts and Wrests it to any Meaning,
and makes it speak what Sense he pleases, to Authorize and Coun-
tenance a Secular Design? That can Justify the *Revolution* out
of the *Apocalypse*, and maintain *Rebellion* out of the 13th of the
Romans? Resolve Monarchy into *Popular Power*, and *Episcopacy*
into *Presbytery* out of *Timothy* and *Titus*? These Men use the
Scriptures as an *Orvietan* to all their Poysons, to expel their Ma-
lignity, to make 'em go down, and pass glibly off, without Dan-
ger or Injury? But to make this Matter clear, We will sum up the
Articles of a *Low-Church-man's Creed*. Tho' We must intreat the
Reader to be content with a *Negative Description* of it, for He has
no *Positive standing Rule of Faith*.

He Believes very Little or no Revelation, and had rather lay His
Faith upon the Substantial Evidences of His Own Reason, than the
precarious Authority of Divine Testimony. So that if He does Sup-
pose the Being of a God, as for the Nature of Jesus Christ, He is
not concern'd about His Divinity, whether His Union is Hypothetical
or Accidental, being an utter Enemy to Hard Terms in Religion.
And therefore the Scholastick Jargon of the Trinity will ill suit
with One of so Polite a Genius, so that He had rather be a *Deist*,
Socinian, or *Nestorian*, than to Affront his Own Understanding with
Believing what is Incomprehensible, or be so Rude as to Obtrude on
Others what He cannot Himself Explain. He Thinks the Articles of
the Church too Stiff, Formal and Strait-lac'd a Rule to Confine
His Faith in, and Complements 'em out of their Rigour and Severity.

He

...to all Believers, and to all such of Every
...that it is necessary for Every
...the Censuring Atheism, Infidelity or False Doctrine,
...Dogmatical Usurpation, as an Intrusion and Breaking in upon
...Human Liberty, which He sets up as the Measure and Extent
...of His Belief. He makes the most He can of This World, being not
...Over-confident of any Other: However, He Hopes God will be bet-
...ter than His Word, and not so Cruel as to Punish Him with Ever-
...lasting Torments for a short and Temporary Enjoyment. So
...when He comes to Dye, He does not Trouble Himself about Confessi-
...on, Repentance or Sacraments, those Formal Ordinances made to
...Quiet Timorous and Scrupulous Consciences, but concludes a Spiritual
...Guide is of no Use to One who is Going to take a Leap in the Dark.
...God Deliver Us from Such Church-men, and the Church from
...the Scandal of such Pretenders.

The Second Criterion alledg'd, whereby We are to Discern the
...Character of a True Church-man, is by His Communion with the
...Church. Which Communion is here stated on a bare, naked Com-
...municating only in Religious Offices, Prayers and Sacraments. But if
...this is alone Sufficient to Entitle Men to This Sacred Character,
...certainly Owen, Bates and Baxter were as Good Church-men as Our
...Author, who knows in particular, that one of 'em received the
...Sacrament in a Church in London, Sitting, from the hands of one
...of his Dear Friends. It is well known how Great Patrons and Ad-
...vocates they were of this Principle of the Low-Church, in allow-
...ing Occasional Communion, the most Pernicious and Destructive
...Principle that ever the Church of England suffer'd under, and the
...Greatest Cloak for Spiritual Hypocrisy; for a Redress whereof,
...She has long made Her Complaint in Vain to the Royal Power,
...and the Assembly of the Nation. This is that which Blinds Her
...Eyes, that She cannot Discern Her Enemies from Her Friends,
...that She often takes those to be Such, who make no other Use
...of Her Offices and Favours, than to Qualify themselves more
...Secretly and effectually to Undermine Her. Who upon Occasion
...can Swallow Her Sacraments with as much Ease, as formerly they
...did the Covenant. And take an Oath from Her, more Religiously
...to be against Her. A Church-Fanatick is no Contradiction in Pra-
...ctice and Experience, whatever it may be in Terms. Neither is
...it any strange News to meet with these Church-goers, as they are
...called, who shall constantly frequent Her Communion, and yet
...keep a Presbyterian Chaplain in their Houses, to Debauch Their
...Families with their Extemporary Cant; and at the Hearing where-
...of some of this Author's Great Friends have Patiently attended,
...notwithstanding their Obligations to Assert the Common-Prayer:
...So that 'tis not in the least impossible, but that any Man may
...thus openly pretend a great Outward Zeal and Affection for the
...True Establish'd Worship of the Church of England, and be not-
...withstanding Privately as Great Friends and Promoters of the
...Interest of the Conventicle. There's no knowing Men's Principles
...but by their Practice, and if their Pretended Principles and real
...Practices

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We are to judge the Man by the
Evidence of the one, and not by the Profession of the Other.
There is therefore something more Essential to entitle a Man to
the Character of a True Church-man, than barely Communicating
in its Offices, which the most rigid of the Fanatics will allow;
namely, An hearty Promotion of its true Interests, a steady Ad-
herence to its Establishment, a strict Defence of its Doctrines and
Discipline, and Observance of its Rules, an Open and a Publick
Appearance for its Rights and Privileges, for its Honour and
Service, whenever they lye at Stake, or are call'd in Question.
On the contrary, how Cautious are these Low-Church-men in de-
claring Openly their Opinions in its Favour? How will they
Shuffle about, and Guard themselves with Excuses, when its In-
terest comes in Competition with their Own, or any ways expo-
ses them to Danger? Is there any of 'em that will Stick by Her
in a Plunge and Distress? In this alone they are the true Dis-
ciples of Christ, when their Lord and Master comes to try their
Faith and Trust, they never fail to Forsake Him and Fly. Have
they not always Join'd our Enemies, when any Vote that con-
cern'd Us, or the Publick Welfare of the Church or Nation, was
to pass? Were they not, even the Greatest among 'em, under
the Pretence for being for the Government, industrious to Subvert
Our Constitution, and for the Church, to overthrow its Establish-
ment? Let their Principles be what they will, Interest alone is
that they Act upon, which will make 'em Trim and Comply
with any Party, look one way and Row another, protest for the
Communion of the Church, and Betray it, whenever they can
do it with Safety and Advantage: And yet these Religious Dou-
ble-Dealers, in Our Author's Opinion, are as staunch Church-men
as Himself, and may perhaps as justly lay Claim to the Character:
Who here under a Pretence of Inveighing against a Man of no
Religion, has so cunningly manag'd His Point, as if He insin-
uated, that a Church-man might Comply with any, and if he
Communicating with Dissenters, can give any Men the Title of Church-
men, I own they have the best Claim to it of any under Heaven:
And I think 'tis a Question of no great Difficulty to be Decided,
whether One had not as well profess no Religion, as espouse one
Notoriously false, made up of Inconsistencies and Self-Contrad-
ictions, of Superstition, Heresy and Enthusiasm. We are here
told they All agree in Worshipping God, and Differ only in Modes of
Worship. By this we may Guess what Our Latitudinarian Writer
means by Modes of Worship, that is not only the whole Orders and
Discipline of the Church, but most of its Essential Doctrines and
Sacraments, which are it seems, Things Indifferent in their Na-
ture, to be comply'd with or Rejected at Pleasure: But before I
dismiss this Paragraph, which is very full of kind Inuendo's to the
Dissenters and their Nearness to the Church of England, which they
would make much Nearer, it may not be amiss to Observe ano-
ther Pernicious Mistake, wherein the Division of the Church-
Members is brancht out into Men professing some Religion, and Men
professing

...as the *Whole World* has allow'd, the Company a Man
...who they are, w^t. Such as don't pretend to be
...but go often to Church or Conventicle (here intimated
...allow'd) with some Signs of Devotion. These it seems are
...and must be Spar'd, for 'tis well known how Serviceable
...have been to This profligate Party, which consists of such
...Majority of 'em, that their Interest and Character is chiefly
...wholly supported by Them.

So that if, as the *Whole World* has allow'd, the Company a Man
...and the Friends he makes Use of is the best Distinction of his
...Character, a Low-Church-man is One, who though He professes Him-
...self to be of the Communion of the Church of England, and some-
...times Joins in his Religious Offices, in Prayers and Sacraments, yet
...He has that Tender Regard to Weak Brethren, that upon Occasion
...He can see the Inside of a Conventicle, be of any Synagogue, but
...that of Satan, and can Shew more Signs of Devotion, at the Heat
...and Rapture of an Extemporary Cant, than at the Cold, Flat Form
...of the Ungifted Liturgy. He is of such a Condescending Spirit
...that rather than Offend Religious Ears, He will Silence the Unballowed
...Sound of an Organ, and so careful to Avoid All the Reliques of
...Popery, that He will not by any means Chant his Litany or Creed
...but before Sermon can Whine out a Long-winded Prayer; and in
...Nothing more shews His Obstinacy against Superstition, than in Stand-
...ing Stiff at the Name of Jesus. He can dispense with that Idolatrous
...Posture of Kneeling at the Sacrament, and that He may not lose m^y
...Lady's Favour, He will Christen the Child at home, and Omit the
...Sign of the Cross. If His Presbyterian Patron requires, He can
...leave off the Surplice, and rather than give Scandal in Lawn, can
...even Consecrate Scotch-Cloth. To serve His Good Old-Cause, He
...can quit his Dear Moderation, and warmly express his Zeal at
...Elections, where He can Charitably Insinuate Men of the Clearest
...Reputations, Fortunes and Families, to be Enemies to the Go-
...vernment, Jacobites and French Pensioners. And if his Merit
...and Friends advance Him to be a Member, neither the Interest of
...Church nor State shall Bribe Him from being Grateful, as being
...a Man of that steady Honour and Conscience, that He will never
...Betray the Trust repos'd in Him. There is too Great a Party of
...these, their Neighbours must know them, and I hope for the
...Honour of Religion, will never call them Church-men.

The Third Criterion propos'd to Judge a True Church-man by,
...is his Life and Conversation. Now tho' 'tis certain, that True
...Principles ought to have that Power over a Man's Actions, as to
...render 'em conformable; yet 'tis as certain, that a Man's Faith
...may be Right, and yet His Practice Wrong. There is not such
...a Necessary and Irresistible Influence from the Understanding
...over the Will, but that the Conscience may clearly apprehend
...one in Sin and Error, and at the same time Explode and Dis-
...allow it in Judgment. So that Ill Lives must not be charg'd up-
...on the Doctrines and Principles of a Church, nor the true Part of
...the Church of England condemn'd, because some of its Members do
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not come up to its Doctrines. There is no Church in the World, that has laid stricter Rules of Vertue and Morality on her Sons, than the *Church of England*, but nevertheless it cannot be expected, but that she must have some in Her *Communion*, that cannot rise to that Pitch of Holiness and Perfection she has enjoin'd, and that may be Guilty of some Errors and Miscarriages in their Lives. This is the common Misfortune; not only of Her self (who has Guarded the most Cautiously against the Objection) but of all Other Churches in the World, and can't be otherwise, as long as they consist of Men. These are the Excrecences of its Body, and are to be lookt upon as Preternatural Tumours, which may indeed a little Disadvantage its Beauty, but no ways reflect on its Constitution: But why that Catalogue of Enormous Sins here mention'd, *Drunkenness, Swearing, Adultery, Fornication, &c.* should with a Sly *Inuendo* be put as a Distinction of Her Professors, will be found as little unaccountable for in Reason, as 'tis manifestly False in Experience. If these General, Scandalous Imputations have not some Particular Aim and Object, they are meer Arrows shot at Random, and the Effects of Envy, Spight and Malice, casting about their Venom, in hopes it may Light upon some, that may have the Misfortune to come in their Way and Reach. This was the Old Policy of the *Fanatics*, to draw a *General Character*, and to leave the Application of it to those whose *Humour, Interest or Revenge* cou'd induce 'em to appropriate it to their Enemies. This Specious Pretence to Godliness, and *Sanctify'd Railing* against Vice, smells so strong of the *Pharisee*, that 'tis always to be suspected to be the Mask and Disguise of Hypocrisy, to cover Scandal in those that *Deserve* it, and to derive the Reproach of it upon those that do not. Now if to *Recriminate* were an Argument, how easy were it to Retort this Objection upon the *Low-Church Party*, which has been the meer *Conflux* and *Sink* of *Debauchery*, the very *Refuge* and *Asylum* of Villains of all Sorts, Sizes and Characters? when they have been Spew'd out of the Communion of the Church, there they never fail'd of a kind Treatment, and a favourable Reception, as Persons of their Own Colour, Hue and Complexion, enrag'd against the Church, ready to undertake any Villanous Design, and to join in any Conspiracy to Subvert and Overturn its Constitution. And now with what Face can these Men call out for *Church-Discipline*, who are such a Standing Mock and Affront upon it? What a *Solemn Ridicule* is it for those who have always made Use of such Lewd, Profligate and Scandalous Instruments to manage their Cause, to Declaim upon *Ecclesiastical Authority*, and *Church-Censures*, and to tell Us they lie under *Restraints*, and cannot be duly Executed. But I desire them to tell Me, Who have occasion'd these *Restraints*, who have been the Obstacles and Impediments that have slept in betwixt their Power and Execution; and have so scandalously prevented it? To whom does the Church owe its Weakness and Impotency, but either to those *Supream Officers* that are its Judges, who have

stop that Power in themselves, or have given it out of the Church, and Betray'd that Sacred Branch of its Prerogative, its only Support and Defence, into the Hands of the Civil Power. What a wretched Instance had We of this in the *Last Convocation*? Wherein the *Lower-House*, well knowing what Mischievous Effects the *Unlimited License* of the *Press* had produc'd, to corrupt and destroy both the *Religion* and *Morality* of the Nation, wisely interpos'd, to put a Stop to the Growing Evil, by selecting out of that Infinite Number that *Swarm'd* up and down, one of the most *Atheistical Pamphlets* that ever was suffer'd to be Published in any *Christian Church* and Government; and passing their Just Censure upon those Damnable Tenets and Pernicious Principles, that so evidently overturn'd all Christianity. Both the *Book* and the *Author*, if He had been apprehended, had undergone the same Just Fate in *Ireland*, which had set a very handsome President for the *English Church* to follow, who certainly ought not to be less Jealous or concern'd for their *Interest, Doctrine* and *Honour*, which were all so Visibly struck at. How notoriously impudent and bare-fac'd were not only the Professors of *Deism, Socinianism, Heresy, Atheism*, and all sorts of *Infidelity*, together with the *Patrons of Rebellion, Regicide, Republicanism* and *Paganism*, with all their Scurrilous and Reproachful *Writings*, (enough to sink a Nation) let pass up and down amongst us with Freedom and Impunity, I am unwilling to say Approbation? And was it not then High Time for the Church to begin to Exert its Authority, and to execute that Power deriv'd to it, as well from its *Primitive Constitution*, as Lodg'd in it by the *Legal Grant*, and Corroborated by the *Civil Establishment*, to prevent so Threatning a Danger, by Branding one of the most Notorious *Offenders*, for a Dreadful Example to the Rest?

And could one Imagine, that so Laudable, so Pious and so Necessary a Design, upon which the Welfare and Subsistence of our *Government*, as well as *Religion*, depended, so much for the Honour of the *Kingdom*, as well as the Glory of *God*, should have been Openly Oppos'd and Prevented by those who were the *Legal Sworn Executioners* of this Power? And that when such a Vile and Desecrable Wretch, as *Toland*, stood in Competition with the Church, that She should Lose Her Cause, even by Her Own Judges, and in Her own Court? But it seems, there was something more at the Bottom. If this *Censuring* was carry'd on, they did not know where it might end, and some *Dear Friends* might come under the Lash of this *Ecclesiastical Scourge*, and accidentally partake of that Punishment, which was design'd only for Enemies. This was a Tender Point, and made a *Self-Conscious Prelate*, with wise Precaution, step in to Guard against that Danger which so visibly threaten'd him. But the Courage and Resolution of the *Lower-House*, that would not be born down by any Opposition, though from never so *Powerful a Party*, obstinately persisted in their just Endeavours, and charg'd *Error* and *Heterodoxy* on One of the most Considerable Members of the

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the *Upper-House*, in misrepresenting, distorting and corrupting the true and Genuine Scope and Sense of the *Articles* of the Church, which seem'd to be a *Work* framed with so pernicious and treacherous a Design, as if the *Author* intended to lay these Sacred Boundaries of Our Faith wide Open, to let in all Our Enemies, of whatsoever Persuasion, into Our Communion, to Triumph in the Ruin of the Doctrine, Discipline and Constitution of Our Church. This Pious Piece, which was a Draught of the *Author's* Diffusive Charity and Moderation, was it seems Contrived to have led the way for that noble Design of Arch-bishop Tillotson, in the Beginning of the *Last Revolution*, to have fetch'd in All Dissenters upon the same Bottom with that of the Church of England; and by altering, circumcising and abolishing its Rubrick, Liturgy and Canons, to have Establish'd the *Low-Church Party* upon their Own Universal and Comprehensive Principles: But the *Clergy* cou'd do no more than Express their Just Zeal in this Matter, and were forc'd at length to make their Appeal to the Press, where We doubt not, by those excellent Specimens they have already given to the World, but that they will make good their Charge, and vindicate the Honour and Faith of their Native Church, against all the false and scandalous Representations a Foreign Invader and a False Defender can cast upon them.

Let therefore these Persons be asham'd to impose upon the World, with the idle Pretences of the Inefficacy, and Restraints of Ecclesiastical Power and Discipline, which they themselves have thus Weaken'd and Enervated, and in time, had not an Opportune Providence interpos'd, would have utterly annihilated and destroy'd: And to Colour this Design a little over, and make it look a little more plausible, instead of this Ancient, Primitive Discipline of the Church, which for so many Ages has, like a Rampart, secur'd its Religion from Vice and Immorality, Schism and Heresy, we must have substituted in its Place, a Society for the Reformation of Manners, wherein every Tradesman and Mechanick is to take upon him the Gift of the Spirit, and to expound the Difficult Passages of Scripture, and every Justice of Peace is allow'd to settle Its Canon, and Infallibly Decide what is Orthodox or Heretical: And now to what End or Purpose must all these Alterations be made, and this Mungril Institution be brought into the Church? But only to Insinuate an Insufficiency in Its Discipline, to over-turn Its Ancient Genuine Constitution, to betray Its Power into the Hands of Lay-Eldership and Fanaticism, and to leave it dependant and precarious on the Will and Humour of the Senseless and Giddy Multitude? Thus, in all their Proceedings, This Party, to Curry Favour with the People, the main Instrument and Engine of their Designs, have complemented 'em at no less an Expence than the Corruption of the Faith, the Subversion of the Discipline, and the Alienation of the Rights, Powers and Privileges of the Establish'd Church: And yet these are the Men that Boast of their Sanctify'd Lives, and so Devoutly Reproach Those of much Better, and who actually

But Others out of that Church, to which They have not the least
 Claim themselves; but are so Unqualify'd to enter it, that they
 would avoid both the Name and Place, did they not want a Cloak
 for their Sly Impieties and Immoralities, and hope, that a pretended
 Zeal for Religion should Atone for their Real Enmity to the Church.
 Now, though We are Unwilling to Recriminate, yet in Drawing
 a Low-Church-man's Life, We must do Him This Justice, to set it
 out in its Proper Colours, and to the best Advantage, and to let the
 World know, That He is as Good in his Actions, as He is in his
 Principles. Though He is as much a Friend to the Sin as He would
 represent his Adversary the High-Church-man, yet He is a Bitter
 Enemy to the Scandal; and as for those Enormous Crimes of Drunk-
 enness, Fornication, Adultery, Swearing, &c. He hates them as
 Nothing so much as in the Name and Discovery: He shews Himself
 an Entire Master of the Saint's Perfection, Hypocrisy; and care-
 with an Outward Simplicity, Varnish the Blackest Villany, and
 make Faction, Knavery and Rebellion, pass for Religion. No won-
 der, that He who allows such a Latitude to His Thoughts, should
 no less Indulge it in His Life. He is in every Thing for the Li-
 berty of the Subject. He looks upon Matrimony as too Great a
 Confinement, and is not for Stinting His Pleasures to Either Sex.
 But takes Care to Manage his Private and Sly Intrigues so closely,
 as to keep himself out of the Reach of that Spiritual Correction
 which he is so Forward to bring upon Others. He is always Declaim-
 ing against the Vice of the Age, and the Insufficiency of our Laws
 to Restrain it; and more securely to Cloak it, He Skreens Himself
 under a Pretended Society to Reform it. But whatever Pro-
 tection or Advantage the Name of Religion may, by the Un-
 wariness or Design of others, gain these Men, I am sure it can
 bring nothing but Scandal and Reproach upon the Church.
 Never let a Sacred Name be thus Prostituted, to Countenance
 Wickedness, or take off any Part of the Shame and Infamy that
 Belongs to it.

The Fourth Mark We have of a Church-man's Character is his
 Loyalty; That He is True to the Interest both of Church and State,
 as by Law Establish'd. This indeed, He justly tells Us, has been
 the Glory of the True Sons of the Church of England: And being
 something Conscious how little Claim the Low-Church Party could
 in Right lay to this Character, which they have so Basely Vi-
 olated, he very Cautiously Guards them with a Distinction, con-
 tradicts what He had just before Laid down, and accuses the
 Church of England of False Doctrine, being Convinc'd, that her
 Principles relating to Government were utterly inconsistent
 with, and repugnant to their Practices: To wipe off which
 Reproach He insinuates, She has press'd the Point of Obedience and
 Subjection too far, even to the setting up Arbitrary Power, and the
 Will of the Prince above Law: But He recalls himself, and tells
 Us, That this is a Misrepresentation of the True Doctrine of Obedi-
 ence taught in Our Church, which was Oppos'd to Faction and Sedi-
 tion, not to a Legal Government: This is strange Incoherent

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huffing, and shews Our Author to be *Pres'd* with an Ob-
jection, whatever Our Church is with Her Doctrine: For a
true Knowledge whereof, this Paper has very justly directed
Us to her *Homilies, Liturgies, Canons, &c.* Wherein I defy the
Author to shew Me any such Silly, Time-serving and Rebellious
Distinction, as is here alledg'd of a *Legal Government*. We find
Passive Obedience as 'tis Stated there, without any Limitations or
Exceptions, and as no *Conditional*, but as an *Absolute Duty*.
Let the Consequences of it be what they will, we are not to
consider them in Submission to any of God's Commands: the
Question is, whether, as 'tis thus Explain'd, it does not stand
ratify'd by the *Divine Authority*, and the *Express Words* of the
Scripture. That this was the Opinion of Our Church, as well as
State, our *Lawyers* as well as *Divines*, I shall appeal only to the
plain Words of the *Oath of Allegiance*. I shall not enter upon
this Argument, which of late Years has been so fully Discus'd,
that it has left the Point under no Doubt or Ambiguity. If
there is a Revolution in Mens Opinions, together with Times
and Circumstances, this Doctrine however will be found of an
Eternal and Indispensable Truth, and is as much the greatest
Guard and Support of Government, as 'tis the noblest Distinction
of the *Loyalty* of our *Ancient Church*. What Prince or Govern-
ment can be safe, where Our Author's Principle is admitted, That
*Obedience is a Duty only Owing to settled Governments administered
by Legal Methods*? For if the People are to be Judges of the
Legality of Princes Actions, and every Misconduct or Male-ad-
ministration is a *Forfeiture of the Crown*, Obedience is so preca-
rious a Duty, that it loses its Nature according to the *Humour,*
Will or *Faction* of the Multitude; and there can be no such
thing as *Rebellion* in the World, which never yet wanted a *Le-
gal Pretence* to justify it: But to give this *Position* a New Turn,
least it might be made use of against Themselves, We find Our
Author *Softening and Tempering* its Rigour, and telling Us, that
in All Governments in the *Imperfect State* of this World, there ever
have, and will be several Faults and Miscarriages in the Admini-
stration: And how easy it is to improve, exasperate and blacken
those with the worst Colours, to the Subversion of any State, we
need recur no farther for an Example, than to the Misfortune of
that *Best* as well as *Unhappiest* of Kings, *Charles the First*.

But considering the pernicious Consequence of this *Political*
(for it can never be Term'd *Religious*) Tenet, what a Paradox is
it, to hear Men professing it, Inveighing against its Natural and
Necessary Product, *Faction and Sedition, and Imbroiling Govern-
ment*? Which is a piece of *Harangue* calculated for the *Late*
Reign: In which, if any of Those Gentlemen, here Struck at
shew'd Themselves *Uneasy*, through a Tender concern for the
Safety and Welfare of the Nation, as well as the *Preservation* and
Establishment of the Church, it is to be charg'd on That Party and
Ministry alone which so Visibly Endanger'd Both. If his *Maje-
sty's Person* or *Authority* was brought under any disregard or con-
tempt,

except it was owing to Their *False Counsels* and *Engaging Practices*; who, to accomplish their Own Private Ends, had Trick'd and Betray'd Him into a Jealousy of his *Best Friends*, and a confidence in his and His Kingdom's *Worst Enemies*, in such a Base, Treacherous and undermining Set of Fellows, who were posted as so many *State-Machines* ready to Say, Do or Be any Thing, as they were Acted by those behind the *Curtain*, to Amuse the People, and Pick their Pockets. To Maintain this Nuisance of the Nation such prodigious Sums were Lavish'd, as may Entail a standing *Debt* upon our Posterity, and made Us as Poor at Home as they had represented Us *Scandalous* and *Contemptible* Abroad. To Remove these Publick *Blood-Suckers*, that had brought our Kingdom and Government into a *Consumption*, was the noble Design of these *Patriots*, who were for *Disabusing* the King, clearing that Mist they had cast before his Eyes, and representing the Danger they had brought his *Honour*, *Interest* and *Crown* into: To prevent which, they shew'd him the Necessity of Establishing a *Triennial Parliament*, to secure it from that *Corruption* and *Bribery* a great Number of its *Members* stood so scandalously convicted of? That for the Satisfaction of his People, the *Publick Accounts* ought to have been stated; and the *Misapplication* and *Embezzlement* of that vast Quantity of *Money* and *Forfeited Estates* laid Open, that at least we might have seen how we came so deeply involv'd in *Debt*: That the *Treaty of Partition*, instead of bringing Us an Honourable Peace, had not only brought a General Disgrace upon Our Selves and Allies, but had engag'd us further into *War* and *Ruin*: With many other Great and Enormous Grievances, enough to sink and subvert Our *Constitution*. On the other Hand, This Party, thinking themselves not Secure, Labour'd hard for a *Standing Army*, to keep the Kingdom under *Terror* and *Slavery*; that failing, they brought a *Mob* on the *House of Commons* to hinder their *Impeachments*, and to fright them into the Betraying that Great Rampart of the common *Rights* and *Liberties*; and at last forc'd the King, as contrary to his Own Interest as that of the Nation, to Dissolve this Parliament; whose utmost Endeavours and Consultations were to settle and establish Both; and who in all their *Votes* had shewn themselves the *Best Patriots*, and the most Resolute Asserters of the Honour and Liberty of their Country, and the Power and Privileges of their *Establish'd Church*: So that this Scandalous Reflection here of *Sedition* and *Faction*, which is in particular charg'd upon Sir *John Puckington*, who had the Honour to be One of those Worthy Gentlemen that so Gloriously Signaliz'd themselves in the Defence of the Nation, is a General Brand and Reproach upon the *Whole Body* of the *House of Commons*; who to prevent any false Representations of them, have, by Order of the House, Printed their Reasons in their Addresses to his Majesty; which will for ever stand as an Undeniable and Immortal Vindication of their Proceedings.

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And now, if there were some Administrations in the State which *Those Gentlemen*, out of a sincere Love and Concern for the Welfare of their Country, thought themselves Oblig'd not only to express their Dislike of, but as became the Duty of their Post, to endeavour to Redress; it were to be Wish'd there had not been some Miscarriages too in the Church, and such a Misconduct in some of its most Considerable Officers, as they could not without Trouble see who were Friends to its Constitution, and Well-wishers to the Order. Whatever Reasons might have induc'd Others to exercise their Authority in *Doubtful Cases of Blood*, yet These might have Exempted themselves from that Jurisdiction, and Wav'd a Privilege which any One would have gladly avoided, even in an Ambiguous Matter, and much more where it seem'd to run counter to the common Sense and express Law of the Nation. If in this and some other Publick Transaction, with which the Clergy were not Oblig'd to Intermeddle, some of them had Prostituted their Character, and deriv'd an Odium on their Persons, they could not Blame those who were concern'd for Both, if either in their Conversation or Writings they did not allow that Respect to such of their Spiritual Fathers, which as they thought due to their Sacred Function, was in some Measure forfeited by those that sustain'd it: Who, whether They were Courted or Brib'd, or out of a mean and sordid compliance, upon All Accounts fell in with the Honour and Fancy of Those who long'd to see the Order Betray'd, and Its Honour and Dignity Expos'd and Violated, and who were profess'd Enemies to its Establishment and Constitution. The Favour and Tenderness shewn to this Profligate Fanatical Party, and the Ill Usage and Insolence express'd to those of their Own Clergy, who did not only Deserve, but might justly Demand the contrary, and who were Excluded out of Preferment, Brow-beaten, and Abus'd for Vindicating the Doctrines of their Church from Their Heterodoxical Misrepresentations, might be thought a sufficient cause, as well to prevent this Scandalous Objection of Failure in Point of Canonical Obedience, as to Justify that Open complaint they have laid to their charge. These Defects in Our Governors Ecclesiastical and Civil were so Great and Manifest, as ought perhaps by Every Good Man to be Lamented, but by None could either be Conceal'd or Excus'd, unless 'twere to the Publick Prejudice of the Kingdom, and the Eternal Disadvantage and Ruin of the Church. The Case of the Bishop of St. Davids is a notorious Instance, to whom the exposing the Episcopal Order is to be justly imputed: But had they went through with their Designs, they had receiv'd the Thanks of the Publick for that National Piece of Justice: But the Keeping in Another that was equally as Notoriously Guilty of the same heinous Crime, and that purely to Serve a Turn, did not give a little Scandal and Offence to those who expected Impartiality and upright Dealing from a Spiritual Court, Judging over an Affair which so highly concern'd the Honour and Reputation of the Clergy: And if

that was a little better consulted, We should not hear those *Impudent Invektives* so frequently cast upon 'em by their *Visitors* in their *Charges* and *Sermons* out of which the *Lay* gather such *Scandalous Materials*, to asperse and abuse their *Ministers* by this *Holy Example* set before 'em : But if to expose *Failings* where they are, or to make them where they are not, was never any part of the *Spirit of Our Church*, how exactly some Men act by its Rule, and whether He that so much pretends to the *Revelation of the Spirit*, has had this *Spirit* upon him, let the *World Judge* : If *Railing*, as 'tis suppos'd here, is a *Title to the Church*, it is the only *Qualification* these *Low-Church-men* have to lay claim to it, who have been resolv'd to make their *Party Good* one way at least, and to shew themselves no ways *Deficient* in *Lying*, *Scandal* and *Reproach*, whatever they were in *Wit* or *Learning*, *Good Language* or *Good Manners* : One *Notorious Instance* whereof I cannot but take particular *Notice* of, which to the *Shame* and *Disgrace* of *Our Nation*, *Church* and *Government*, has been suffer'd so *Openly* and *Impudently* to appear every where, I mean that *Fanatical* and *Villainous Blaspheming* the *Sacred Person* of *King Charles the First*, together with *All his Royal Offspring* ; whose *Lives* and *Actions* have been so basely *Bely'd* and *Traduc'd*, and their *Reigns* and *Characters* so infamously *Misrepresented* and *Abus'd*, that this *Blessed Prince*, who so bravely *Seal'd* *Our Faith* with his *Blood*, has as 'twere undergone a *Second Martyrdom*, and felt a *Double Share* of *Malice*, *Revenge* and *Murder*, in his *Memory*. What was the *Aim* of this *Rebellious* and *Damnable Design* was too apparent, by that *Glancing Turn* they gave their *Scandals* : For, besides wounding the *Church of England* in the most tender part of Her *Honour*, they thought this was the most effectual way to *Destroy* it, by deriving such a *Reproach* upon the *Last Relique* of the *Royal Family* (which God out of his *Mercy* has preserv'd as Its *Last Support* and *Only Defence*) to have first *Excluded* Her out of Her *Subjects* good *Opinions*, and afterwards out of *That Throne* to which not only *Her Successive Right*, but *Her Personal Merit* has by *Good Providence* Advanc'd Her : And we need not *Question*, though *Her Mercy* and *Piety* will prevail upon Her to forgive Their wicked *Intentions*, yet *Her Prudence* and *Policy* will effectually *Guard* both, *Her Self* and *Her Church*, *Her Government* and *Religion*, for the future, against such *Faithless*, *Treacherous* and *Insidious Enemies*.

And now, If We come to take a further *View* of a *Low-Churchman's Life*, We shall find *His Behaviour*, in relation to the *Publick*, exactly correspondent to what He does in *Private* : He can strike in with *All Governments*, but is *True* to *None* : When a *Court* Favours it, He can make *Passive Obedience* a *Primitive Doctrine* ; but a *Revolution* can give a new *Turn* to his *Thoughts*, and quickly change *His Passive Quality* into an *Active One*, and *His Evangelical* into a *Legal Duty*, Owing only to *Settled Governments* *Establish'd* by Their *Own Laws* : What He *Defended* in *One Reign* He

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Condemn'd in *Quintet*, and be in every Thing His Own Re-
 verse : He is so tender in bringing an Accusation on the Church
 of England for carrying its Doctrines too High, that He thinks
 they can never be sunk Low enough ; and is resolv'd not to Press
 His Obedience so far, as to make Himself an Example of it. If
 He has any Settled Principles, they are for Republicanism and
 Presbytery ; and to shew himself as True a Patriot of his Country
 as a Son of His Church, He would Vote His King a Standing
 Army to Defend the One, and give up all the Powers and Privi-
 leges of the Convocation into His Orthodox Bishop's hands,
 to support the Other as being the most secure Guards against the Sub-
 version of Laws, and Our Civil and Religious Rights, at the
 Will of the Prince. He is Openly a professed Enemy to all the
 Arts of Sedition and Faction, but nicely understands the Secret of
 Privately Embroiling Government ; and can Bribe a whole Na-
 tion to Betray their Own Interest to support His, and Lavish away
 the Revenues of a Kingdom in Taxes to set himself upon his Poverty
 and Ruins. He sticks at no Villany to carry on His Design, and tho'
 He Inveighs as much against Railing as Sedition, can as Slyly Act
 the One as the Other ; and under the Pretence of Excusing can more
 Effectually Expose the Defects of his Governors. His Conversa-
 tion and Writings are both of a piece, full of Malice and Hypo-
 crisy, wherein He always Personates the Character of a True
 Church-man more Dexterously to Betray it. But God be thank'd,
 this was never any part of the Spirit of Our Church, which al-
 ways instill'd more Loyal and Religious Lessons.

The Fifth Characteristick of a True Church-man is drawn from
 his Conformity to the Discipline of the Church. He is One (says
 our Author) who takes the Measures of his Behaviour as a Son of
 the Church, from the Rule that Our Church herself has laid down for
 His Direction in her Liturgy and Rubrick, Her Articles, Homilies
 and Canons : This is the Rule, in Subordination to the Holy
 Scriptures, which Our Constitution has laid down as the Distin-
 guishing Mark of Its True Disciples : From which we are told
 there are Two Sorts of Men Deviate, those who transgress its
 Bounds, and those who come not up to them, Both which our Author
 calls Dissenters on either Side. Now if we examine this Distin-
 ction, we shall find Our Acute Writer, with his Usual Sagacity,
 and Penetration, making Another Division, but with One Member,
 for a Dissenter beyond the Church is a Bull and meer Contradiction
 in Terms : For the Principles and Doctrines of the Church of Eng-
 land are carry'd up to the utmost Height, Pitch and Extremity
 of the Christian Religion ; and if a Man Believes and Practices
 them according to Her Injunction, it is impossible He should Err
 beyond the Rules of the Church. To put any Shadow of Sense
 upon This Distinction, We must suppose, that there are some
 Men that fully and entirely conform to all the Injunctions of
 the Church, and have a Sort of Supererogatory Religion besides,
 and beyond what is therein commanded : And who they are to
 whom this Imaginary and Utopian Character belongs, We must

be contented to wait for Information, till *Our Author* should be
 to Reveal His Secret : But I am apt to think, for That He is
 himself as much in the Dark as he has left his Reader : For it
 is evident, this Character cannot agree to any Person before de-
 scrib'd, Whom He has all along drawn as One that does not
 come up in the least to the Rules of the Church, even the most
 Solemn and Necessary Duties enjoin'd in it, as frequenting the
 Church, and *Communicating in its Religious Offices*, attending to
 Its Doctrines Preach'd therein, and partaking of the *Prayers* and
Sacraments of the Church, all which He is said positively to
 Neglect and Omit, and to be so far from shewing any Signs of
 Devotion; that he has not the least Sense of God or Religion,
 that he is a meer Heathen and Infidel, believes nothing, but
 lives like an *Atheist*, is a common *Drunkard*, *Swearer*, *Adulterer*,
Fornicator, and is posses'd with a *Legion of Sins and Devils*, and
 to close and finish his Picture, is a Debauch'd *Rake-bell* and *Re-
 bel* : But now *Our Author* considering the Matter a little Bet-
 ter, is for *Varying* his Character, and tells Us, he is a Man of
 most *Exalted* *Preienses*, that he *Goes beyond the Rules of the Church*,
even up to Superstition. This is a strange *Mixture* and *Medley* of
 a Man, a meer *Hyppocentaur* in Religion, that is Both an *High-
 Church-man* and a *Low-Church-man*, both *Above* and *Below*, *Be-
 yond* and *Beside* the Rules of the Church : What most Incom-
 prehensible Nonsense is this ? He might as well have told Us,
 that the Character of a *Bishop* was an *Utter Enemy* to *Episcopacy*
and Monarchy, a *great Favourer* of the *Presbyterians*, no *Friend* of
the Common-Prayer, *One that Believ'd neither the Articles nor the*
Homilies of the Church, and never conform'd to the *Rubrick or Ca-
 nons*, that *hated Confirmation*, and was for altering the *Form* of that
and other Parts in the Liturgy ; that was for complying with all
Sorts of Sektarists, and was for introducing them into the *Commu-
 nion of the Church by a fine Stratagem of Comprehension and Modera-
 tion*, without *Episcopal Orders* ; and in short, was both in *Principle*
and Practice a Latitudinarian, and a *Low-Church-man*.

And now, who would Believe this Contradictious and Incon-
 sistent Character ? And yet might He not with the same Rea-
 son and Justice couple such *Disagreeable Fargon* together ? Could
Our Author find any credit if He told Us, that He knew a
 certain Bp. in the Church, who in *King James's Time* preach'd
 down the *Popish-Plot*, which He had preach'd up before in the
Beginning of that Reign ; that He was a *Friend* and *Co-adjutor*
 to *L. Ch. J. J.* yet that in the *Beginning of the Revolution* He
 courted the *Dissenters*, and gave the Holy Communion in a
 Church at *London* to an *Eminent Presbyterian-Preacher*, *Sitting in*
a Pew. Why would not this be Exploded at first View as *Mon-
 strous*, *Aburd* and *Incredible*, for a Bp. of *The Church of Eng-
 land* thus to prostitute and betray his Sacred Function, Trust
 and Character ? And yet *Our Author* perhaps would Reply, that
 some Men can do any thing with Gravity in their Looks, and
 the Name of God in their Mouths ; that they can Act at one
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Time shall be the best of them. They shall be the best, as the best of Professions directs them: That they could Sacrifice the Orders of the Church, confer them on *Deists, Socinians* or *Lutherans*, without the Sacrament, and like so many *Anti-Pauls*, become *All things to All Men*; and when convenience offer'd maintain, that the *Doctrines* and *Precepts* of the Church are but about *Modes, Trifles* and *Indifferent Things*, whilst those who never deviate from them are *Stiff, Squeamish High-Church-men*, that will stick at Betraying Its Honour, Doctrine and Authority.

Perhaps if we would ask him what Character Sir *John Paskington* has and Deserves in the Country, He would be apt to insinuate, that He was *High* for the *Divine Right of Episcopacy*, *High* for the *Uninterrupted Succession*, *High* for the *Liturgies* against *Extemporary Prayers*, *High* for the *Primitive Doctrine* and *Discipline* of the *Ancient Church*: And perhaps He would add, that He much Lamented the Destruction of the *Episcopal Church* in *Scotland*, and shou'd be for Addressing Her Majesty to restore it; that He believes *Separation* from the *Church of England* to be a Damning Schism, and our Reverend *Libeller's* dear Friends the *Dissenters* to be in a very *Dangerous State*, notwithstanding the *Toleration*: And Ten to One He would whisper, that He is an Enemy to all *Accommodations* to *Comprehension* and *Trimming Moderation*; that He is so *High* as to Observe the *Traditional Customs*, as well as the *Written Laws* of the Church; that He always Bow'd very Low towards the *Altar*, and at the Name of *Jesus*: And to Sum up His Character, perhaps he wou'd not omit His Hatred to *Conquest* and *Translations*, tho' the Last he might have the greatest Reason to wish of any Man in the *Diocese*. Now what a Formidable and Dangerous Character is this? Was it not enough to *Exasperate* his *Diocesan*, to try his utmost Power and Interest amongst his *Clergy* and *Tenants*, and with the most frightful Menaces and Threats conjure them not to Vote for such a Bitter Enemy to the *Church of England*, and such a Pernicious *Patriot* to his *Country*? but that they would Espouse the Person He recommended, whom He would assure, upon His *Episcopal Word* and Honour, deserv'd not the least of this Character, but was as *Point Blank a Contradiction* to Every Particular as Himself: That He was a Man so far from being given to *Superstition*, that He believ'd nothing at all in Religion, and that He should be ready to Satisfy the Country, if they would be so kind as to chuse him; that He would be a *Deist, Socinian* or *Republican*, or any thing, to promote their, and His, and the Church's Interest; and in a word, a *Thorough-Pac'd and Season'd Low-Church-man*.

But to set Our Author right in his Distinction of an *High-Church-man* and *Low-Church-man*, I will for once be so kind and charitable as to tell him a Secret I believe he is not acquainted with: Namely, Who was the *God-father* and Original of these *Party-Names*, viz. No less a Friend to the *Church of England* than his Dear Country-man Mr. *Baxter*; who (in his Answer to that

broach'd this *Calumnious* Design, which He call'd upon the *Apollitical* and *Primitive* Writer, as the greatest Brand of Re-
proach, and as the most *Indignifying* Title (as indeed 'twas in those
times of *Rebellion* and *Confusion*) that could be fix'd upon a Man's
Character, to mark him out for the *Fury* and *Destruction* of the
Multitude. Now I appeal to the *Whole Body* of the *True Sons* of
the *Church of England*, whether the Application of the Name of
of *High-Church-man* to *Such a Person* (who was as great an Ho-
nour and Support to it as ever She enjoy'd) be not as manifest
a Proof of Our Author's *Ignorance* as 'tis of His *Malice*, in falsely
representing and appropriating it to *wrong Persons*. And what
other Design he could have in this but to *Expose the Church* and
its *True Members*, I leave them to Judge: So that I hope he
will give Me leave to place the *Fanatick* and *Dissenter* on its
Proper Object, upon this *Vile Latitudinarian Party*, Who can go
on any *Side* of the *Rule*, and comply with any *Principles*, to pro-
mote and establish their Interest, which is the *Rubrick*, *Articles*,
Homilies and *Canons* by which they direct themselves, and for
which at any time they are ready to dispense with or give up
those of the *Church*. And now with what *Impudence* can such
Wretches presume to take upon them the *Sacred* and *Inviolable*
Title of the *Church*, who are thus for *Sinking* it into the *Lowest*
Degree of *Presbytery* and *Kuin*; that are not only for betraying
its *Constitution*, *Rights* and *Liberties*, but for corrupting its Do-
ctrine and Undermining the *Civil State* and *Government*, upon
which alone it depends; and reducing the *Kingdom* into *Anar-
chy*, *Atheism* and *Desolation*? If therefore they will make any
Distinction, let it be of *Church-men* and *Atheists*, *High-Church* and
No Church.

From hence We may Draw a *Low-Church-man's* Character, in re-
lation to *Church Government* and *Discipline*, That He is not One
of *Exalted Pretences* to it, and never Goes Beyond the *Rule* of the
Church. He looks upon the *Homilies* as tolerably Good for the
Time they were compiled in; but that they contain some *Doctrines*
not so *Suitable* to This Age. Being a Man of a *condescending*
and *peaceable Temper*, He is for making the *Articles* and *Liturgy*
to comply with tender *Consciences*, and so very charitable, as to
let his *Dissenting Brethren* even into the *Enjoyment* of the *Church-
Revenues*. He will not maintain the *Divine Right* of *Episcopacy*,
for Fear of *Offending* the *Reform'd Churches* Abroad; and to
Please his Dear *Friends* the *Fanaticks* at Home, will in case of Ne-
cessity Allow even a *Lay-Brother* to *Ordain* a *Presbyter*. He
thinks the *Ecclesiastical Canons* an *Encroachment* upon the *Civil*
Power, and that *Christ's Kingdom* is not to be *Establish'd* by *Force*
and *Usurpation*. While his Interest and the *Church* is on a side,
it may perhaps expect Him her *Time-serving Friend*: But In-
terest will not Lye, if the *Church* and Interest part Farewel
the *Church*.

The first Characteristick here propos'd to Discriminate a True Church-man by, is his Uniformity and Steadiness in all Times, Governments and Circumstances: For We are told, *He is One who governs himself by Principle, and not by the Uncertain Turns of Humour or Interest.* He will not be Zealous for Monarchy and Episcopacy at one time, and at another fall in with Measures for Diminishing the Just Prerogative, and Depressing his Ecclesiastical Superiors. Now how much like a solemn Jest and Ridicule does it sound, to hear this Low-Church Party talking in Vindication of the Prerogative, who were the very Persons that in Reigns wherein the Church was Favou'r'd, were its Worst Enemies and Abridgers. And it may be Observ'd, that those who in the Late Reign carry'd the Episcopal Power to that Extravagant and Unreasonable Pitch, were the very Men who before they were Reconcil'd by Their Advancement to it, were the most uneasy under that Holy Institution, which nothing but the Enjoyment of its Privileges, Honours and Revenues, could ever persuade them to think it such: But those were Arguments that Over-power'd their Understanding and Wills, and quickly captivated their Reason and Affection; that could make them turn about their Principles and Inclinations, and change Sides and Opinions as their Interest Veer'd and Led them.

But it ought to be consider'd, in the Vindication of that Honest Gentleman Sir John Packington, whose Character is here more particularly struck at, that What Our Author calls the Just Prerogative was no Part of the Prerogative before the XXV. of Harry the Eighth: And therefore is no Essential Prerogative of the Crown, but Adventitious by Act of Parliament, and by Act of Parliament, without any Hurt or Disberison of the Crown, may be taken away. And 'tis sufficiently known, how the Church has Groan'd under this Prerogative Act of the Letter Misssive, and Terror of the Penalty for not Obeying it, the Pains of Premunire ever since that Act was made: Even the Best Church-men ever since have complain'd of it as a Mighty Grievance and Burden; and I will say, I hope without Offence, that it was a Toke upon the Neck of Our Fathers, and yet Our Author Miscalls, Entering into Measures to take off that Toke, Diminishing the Prerogative, and Depressing the Ecclesiastical Superiors. Whereas 'tis evident, that it only put the Church and Clergy into that State of Just Liberty, which they had before the Act of Submission, and reduc'd them into that Free State which was secur'd to them by the First Article of Magna Charta, and which the Church of England ought to enjoy, by the Constitution of the Catholick Church. Now certainly, there could not be more Pleasant Reasons alledg'd to Brand an Honourable Gentleman with the Vile Character of Republican and Fanatick, for courageously interposing with the Royal Power, and Zealously endeavouring to express his Good-will to the Church and Clergy, in asserting so Ancient a Lost Right, and restoring them to that Primitive State

of

Liberty and Freedom they have not to King Launceston
earnestly wish'd for.
But now the Plot begins to Thicken, and the whole History
unravels: We have here a heinous Accusation, that Our Au-
thor doubts not but will effectually fix this Charge upon Sir John
Packington, and as much affect his Reputation as Our Writer's
Interest; which being touch'd in his Copy-hold, makes him very
Industrious to prevent the same Design ever being brought into
Play again; I mean his *Bill against Translations of Bishops*: Which
is an Objection of the same Nature with the former; and which
if it had succeeded, had brought Our Church so much nearer
the State of the ancient *Primitive, Apostolical* Constitution,
wherein a Bishop was Married to His *Diocese*; and it would
have been esteem'd as an Act of *Spiritual Adultery*, to be *Divor-
ced* from His *Spouse*, or *Forsake his First Love*. And how much
this Design had been for the Interest, Happiness and Honour of
the *Church of England*, is evident from that *Guard and Security*
it would have Rais'd against Corruption and Scandal; for then
the Court could not *Bribe* or *Buy* their Votes, with the Pro-
mises and Expectations of Removals; nor Our *Fathers*, to their
Disgrace, be so Translated from *See to See*, merely for Wealth
and Revenue. However Pious and Honourable this Design was,
it was no wonder it met with Opposition from Some, who could
not with Patience hear of To *Tender a Point of Reformation*. A
Scheme certainly that cannot be Mention'd but with Approbation in
any Reign, or by any One pretending to promote the true In-
terest and Glory of our Church and Religion: And yet here we
find the *Good Projector* Reproach'd, with the *Nonsensical* Scandal
of being an *Advocate for the Popular Election of Bishops*, as if the
Election of *Bishops* by their *Provincial Bishops*, or by the *Clergy*
of the *Convocation*, were a *Popular Election*: But however, this
false Colour must be cast on this Laudable Proposal, to mislead
the *Clergy* against him with a *Base and Villainous* Infination:
But certainly, the Name and Character of Sir *John Packington*,
and his *Family*, are so well known to the World, and more espe-
cially to the *Clergy*, that it would be as much an *Affront* to the
One as a *Dishonour* to the Other, to offer to say any thing in Vin-
dication of That which is above the little Aspersions of *Vulgar*
Malice and *Reproach*. And 'tis truly Surprizing, that any One
pretending to be a *Minister*, and much more a *Bishop of the*
Church of England, shou'd so much forget both Their and His
Own Character and Obligations, as ungratefully to Traduce,
Reville and Oppose That which was so much its Succour and
Defence in the time of its severest Sufferings and Troubles:
This is enough to raise the Venerable Ghosts of Old Bp. *Morley*,
Tell and *Hammond*, to upbraid their Brethren with the past Ser-
vices done for their Church, when it stood under the most pres-
sing Want and Necessity of their Assistance. And I doubt not
in the least, but that the *Clergy* and Country will so much
consider both their *Interest* and *Obligations*, as to make a Grate-
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ful Return of that Friendship and Favour they have receiv'd from *this Family*, in the choice of the *present Head* of it, who is both a *True Patriot* of *His Country*, and *Defender* of *his Church and Religion*, by *Inheritance*, by *Principle*, and by *Inclination*; and that they will not prefer a Person before Him that is well known to have neither *Faith*, nor *Worship*, nor *Morals*, nor *Loyalty*, nor *Steadiness*.

To conclude the *Low-Church-man's Character*. He is one that *Governs himself* by no *Principle*, but by the *Uncertain Turns* of *Humour and Interest*. In a *Reign* wherein He finds His *Arms* not so likely to succeed at *Court*, he can be *Zealous* against *Monarchy and Episcopacy*, and for *Diminishing* the *Just Prerogative* of the *Crown*, and *Depressing* his *Ecclesiastical Superiors*: But in *Another* that *Favours* his *Designs*, he will turn a *Popular Advocate* for *Both*, and *Overstrain* that *Power* which *formerly* he would have *Abolish'd*. In short, He is a *Trimming Villain* under *All Governments*, and is drawn by *Private Gain* and *Animosities*, to pursue such *Methods* as really will *Subvert* our *Constitution*, and *Overturn* the *Foundations* of *Peace and Order* in *Church and State*.

Now I hope the *Low-Church-man* has no *Reason* to complain that I have not done ample *Justice* to his *Character*, which lay so *Obscurely smother'd* and *conceal'd* in this *Pamphlet*, that it requir'd a little *Trouble* to fetch it *Out*; but I doubt not the *Picture* is so *like*, that He cannot but *Know* himself; and I hope will be so well *known* to *All Others*, as to make the *World* *Avoid* and *Beware* *Trusting* such a *crafty*, *fly* and *infidulous Knave*, that ought to be *Spew'd* out of *Our Church and Government*, both which He *endeavours* to *Subvert*, *Undermine* and *Betray*: But least *Our Author* should not think his *Scurrilous Libel* fully *Answer'd*, We must have a *Word* or two about his *Epilogue* before We *Part*. For having plentifully *Abus'd* *All* the *Honest Laity* of the *Kingdom* before, He was resolv'd at last to make his *Address* to the *Clergy*, and give them their *Share* too in the *Scandal*. Wherein He has represented all the *Lower House of Convocation* as a *Pack* of *Fanatical, Ignorant, Seditious Knaves*, that were for *Destroying* the *Essential Constitution* of the *Church of England*, renouncing the *Metropolitcal Authority*, *Ursurping* the *Episcopal Rights and Privileges*, and *Abolishing* the *Act of Submission*, and giving up that *Fundamental Doctrine and Distinction* of *Our Church*, the *King's Power and Supremacy*: What a notoriously *Scandalous, False, Impudent and Malignant Charge* this is upon that *Sacred and Venerable Body*, I appeal even to the *Bishops* themselves and the *whole World*, that have been so *Happy* in their *Incomparable Writings* in this *Difficult Controversy* to *Decide*. Wherein they have *Justify'd* both their *Claim* and *Behaviour* with so much *Modesty* and *Learning*, so much *Judgment*, *Eloquence* and *Perspicuity*, That 'tis to be hop'd (especially in *This Reign* that is so profess'd a *Favourer* of the *Rights and Interests* of the *Church*) that the *One* is as effectually

And, 'tis not to be doubted, but that the Clergy will follow their *Mour and Service*, and follow both their *Duty and Interest* in the choice of such Persons of *Steadiness, Knowledge, and Experience*, to represent them in That Convocation, where they have such *Signal and Eminent Influences* of it: And, 'tis to be *Assur'd*, they will carefully Distinguish those to *Reject* those that they run counter to *Their Honourable Designs*, that they themselves Men of as little *Learning as Religion*, as little *Prudence as Courage or Fidelity*, that would have comply'd with any *Oppression*, and Betray'd the Rights, Powers and Doctrines of the Church, they were so unhappily Entrusted to Defend and Maintain. And how fit such Men are to *Lead*, or *Represent* them, *Hope All Honourable Episcopal Clergy-men will consider.*

Had we to deal with any *Sovereign* of less *Prudence, Temper, and Integrity* than Her Present Gracious Majesty, whose *Long Preserve*, What an Opinion would this give Her of the *Church of England*, when She would find Men pretending to be its *Patrons and Members*, to have neither *Religion, Morals, Loyalty or Steadiness*, to be *Troublesome and Factions*, and *Great Disturbers* of the *Government*, and of all that She Designs for the *Publick Good* of the *Church and State*? But 'tis not to be Doubted, but that Her Majesty, who so thoroughly understands the *True Interest* of Her Church, will Guard them from these *Treacherous, Wily and Perfidious Enemies*, and settle them upon a *Secure and Immoveable Foundation*.

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